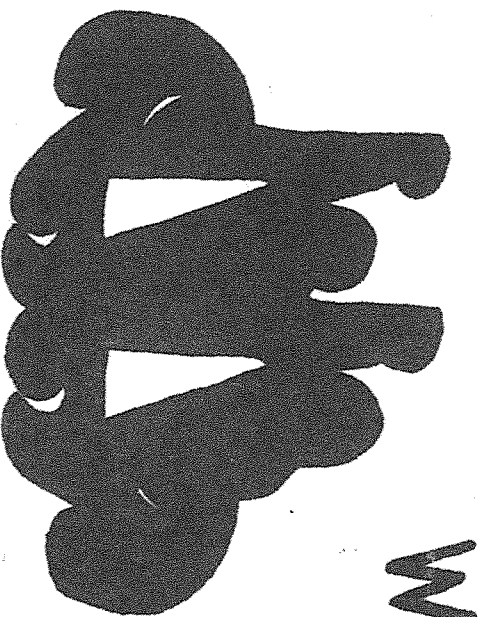




WAITANGI ACTION COMMITTEE

P.O.Box 61140, Otara, Aotearoa

(NEW ZEALAND.)

Phone 595 763 WIKI
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Kia ora nga iwi o te motu o nga hau e wha, o te moana nui e kiwa
au ki nga iwi katoa.

Ki nga mate o ia mara o ia marae,

O ia takiwa o ia takiwa,

Haere haere haere.

Haere ki te kaininga tuturu mo te tangata.

Ki nga kanohi ora

Kia ora mai ano koutou.



TA TATOU HAERERE KI TE TAI RAWHITI.

Te mihi tuatahi,

Te mihi ki nga iwi o Ngati Awa, o Whakatohea, o Tuhoe, o te Whanau a Apanui me Ngati Porou, tena koutou ki o koutou e noho mai i runga i o koutou wa kainga.

Tena koutou mo to koutou awhi, mo to koutou manaakitanga ki a matou o te ropu Waitangi Action Committee kua haere ki reira ki te whakarongo, ki te korero, ki te tutaki nga ahuatanga e paa ana te iwi Maori i waenganui i a koutou.

E hoa ma, nga tini whanaunga tena hoki tatou katoa.

Our tour began with six adults and one child from Tamaki Makau rau on November 22 till November 27.

DAY 1

Travel to Whakatane. Left Auckland 12noon, arrived Whakatane 5pm. Public meeting at Kawerau. About 20 people attended, over half were pakeha. Learnt about the struggle of Putauaki, & how land is still confiscated under the public works act. Yes Maori land is still being stolen today, either by outright theft, or legislation. Members of the Kawerau CPNZ were very strong in their support.

DAY 2

'Beacon', local newspaper interview about the reasons for the tour. 'Maori news radio' interview. This was done during the Maori news & we tried to put as much te reo maori into it as we could. It was important as a vehicle, because almost all maori people listen to it. Spelling was also done in the township of Whakatane.

Pamphletting in main street of Opoitiki. Session at Te Whanau a Apanui School. This was held with all the members of the high school. These children to a great extent, still have their culture and land as a very strong part of them. Our aim was to share with them our experiences of the city and to draw in the treaty. It was also important to point out that even if they themselves did not go to the city, chances are that some member of their family would be going there.

Public meeting Rangitukia. This meeting was held in Hine Pare dining hall. About twenty people were at the meeting. We felt as if we were right in the heart of the East Coast. It took some time for the people to warm to us, but after we had presented our take, and sharing took place, we found that people answered their own questions, and that everyone was falling over each other when it came to talking. Nearly all of the marae on the coast are being done up and repaired. There is a rejuvenation of pride. However the people are getting tired with PEP schemes, because they see that although worthwhile work can be done with them it is still temporary and is not dealing with the problem on unemployment. As someone in Rangitukia said, 'we are educating our children for PEP'. One thing we learnt out of the Tai Tokerau tour & that was we had to go out to talk to our people. If they didn't come to us we went to them.

DAY 3

Visited relations around Rikiti. This was important work, sometimes the work can be done at public meetings, but in this case the work that paid off was the personal energy giving and sharing.

Ran into Hiwi Taurua, found out that he was on a coast tour & that he was also talking about the Treaty. Four of the group stayed in Reporua while the two others went to the meeting that Hiwi was holding. Our meeting in Reporua was very good. There weren't thousands there, but there was quality. It was good to take along the Bastion Point film, and that night we didn't have the soundtrack so we had to improvise with me being the commentator.

DAY 4

Pamphletted the Tokomaru Bay pub. Had a meeting at Te Hono ki Rarotonga marae at Tokomaru Bay. The film that we had went across really well, Ngoi Pewhairangi even wrote us a song.

TAI RAWHITI SPEAKING TOUR CONTD.

DAY 5

Speaking at the scholl in Tologa Bay. This was a class of third & fourth formers. We showed the Bastion Point film. All of the pupils could identify the pain and anger of those on the point. Following that we headed for (Gisborne) Turanga, and the city lights. One carload went to a radio interview that was on the news. The main themes that we tried to cover, and did well, was the reason for the tour, how we weren't there to tell them how to do things, but that we wanted to share. It was really important to demystify all the barriers that the news media and state forces have around us. It serves the interests of the ruling powers to have us alienated from the people. The other carload went to an interview with the Gisborne Herald. On reaching the place we were all staying at that night, we had a meeting to plan our singing - up until then it had been rugged. Our public meeting in Gisborne was really a success in every sense of the word. We had the largest meeting there in Turanga. There was a wealth of knowledge and experience in the room. Before we arrived at the meeting, we had planned an agenda. However because of the energy input of all the people there, there were things we didn't need to cover. An important point arising from that discussion - along with many others, was just how important support is for each other. Turanga can be a hard place to work in. Conservatism is high, and support is conditional. We ended that meeting with songs and a new burning hope that we had all shared in that night.

Day 6

One car load came back to Auckland.

KUA MUTU TA TATOU HAERERE KI TE TAI RAWHITI.

AIMS

- 1) Sharing of information on the treaty.
- 2) Sharing of information on take in other areas.

"Ko tau raurau, ko taku raurau"

"Your basket of knowledge is my basket of knowledge"
We were able to see that no maori take can stand on its own from any other.

The Treaty is not the end all and be all to maori struggle in Aotearoa, but it is a good starting point and a good focal point to illustrate the cheating, lying ways of the white mans' laws, and how the Treaty to us is a symbol of subjugation and how our sovereignty was stolen, and though WE know WE never gave it to them. - the myth of biculturalism is still being carried on today

- 3) To follow up contact made in the past, and with those involved in struggle.
- 4) To discuss 'sovereignty', 'nationalism', 'self determination', 'survival', 'manamotuhake'.
- 5) Break down barriers that the press have set up, so that people (especially our own) know who we are and where we are coming from.
Many people were scared of us. The press and other people to keep their own positions comfortable had used us as their scape goats. But this didn't stop us from getting in with our people. For too long our people have had their mouths shut. Part of our oppression has been our silence. Now we are starting to talk out.

Greetings to all those who come from near and far, and who have come along to share with us and to support us.

Even though we may not have agreed on our tactics, but we did agree on the rightness of maori struggle, and that we must continue to fight for maori land, language and all those things that concern us as a people. "That maori people must have control over things that concern our lives".

KA WHAWHAI TONU MATOU AKE AKE.....

Copy of letter sent to Catholic Bishops Conference : 1984

Mr Cullinane, as you know, the Catholic Bishops Conference exists to raise the awareness of the Maori people of the Waitangi Action Committee's demands for the Maori people. We have a vision for a better world but our very Maoriness requires that we have a vision from our past, a past riddled with deceit that that vision stem from our past, a past debased with destruction, decimation, despoliation and degradation. Those who would deny that past do so because they stand to gain from things forgotten and as equally, those who would deny us the assistance to highlight past injustices become accomplices in that injustice. We appreciate the grant of \$2,000 that has been given by the Commission for Evangelization, Justice and Development but we wonder at the turmoil it seems to have caused among the bishops.

Is \$2,000 too much to ask? Has the Catholic Church not benefited enough from the acquisition of land in Aotearoa to afford the grant? Must you people always send a shopping list with your money? Must the justice you money for, only be justice in your terms? Must we be made to feel guilty for something we so desperately need because it comes from a source you must jealously protect? And, is the furor among the bishops such that they would have rejected this grant if it came to them first?... might I suggest you think hard on that one before you start preaching about justice. On the one hand you speak of the commitment of the Catholic Bishops to the cause of justice, and on the other you expect the oppressed to justify their needs. Justice is not determined by the Catholic Church, not by the institutions of monoculture and deceit. It is a concept that comes ultimately from the people in most need of it. Not the pampered, not the rich, not the elite, but the downtrodden, the oppressed and the denied. My people are oppressed. My people are denied. For 142 years we have been quite literally screamed out for justice, but have our pleas been heard... no. I won't bore you with statistics, suffice it to say that the injustices of the past, the injustices of the present, and undoubtedly the injustices of the future demand more than commitment, they demand action.

You speak of violence to a people who have suffered the brutality of colonisation, but must my people always be the humble and the meek and turn the other cheek?

Submissions to violence does not end violence, it acquiesces in it the victim becomes the partner of violence by allowing it to happen in a non-physical form. Is this what you expect of the Waitangi Action Committee when you speak of violence? That we become never ending victims? Common sense tells me that if you are interested in justice you cannot hold that violent, but, if your words say otherwise, which are we to believe?

Life is surely a very complex thing and to live a real life means to be fighting towards a better world. In that spirit, I want to be glad to inform you that in the last few weeks a coalition has been formed to mobilise people against the segregation of the Treaty of Waitangi. It is made up of church groups, lawyers, doctors, anti-racists, organisations, women's groups and other and our organisations and individuals committed to exposing the racism that is part of our society. I am a member of this coalition and those in the Catholic Bishops Conference are invited to affiliate to the coalition as a step to further cementing the relationship toward, between yourselves and the Waitangi Action Committee. The struggle against injustice is certainly big enough to take all of us and more besides. Finally let me ask you this. You open your letter to us in Maori you close it with the words 'yours sincerely', and yet you have released copies to the media. Can sincerity really be so shallow... we most sincerely hope not. Whatever the future may hold, know now that we remain, forever in struggle, Hone P Harawira W.A.C.

At a public meeting called to form a coalition for action against the Waitangi Treaty, the Waitangi Action Committee announced formal receipt of a \$2,000 grant from the Commission for Evangelistic Justice and Development.

In reply to a statement expressing some concern at the grant by the Conference of Catholic Bishops, the Waitangi Action Committee said 'we are grateful for the grant, which we see as another positive step by the Churches towards rectifying the 142 years of alienation of Maori Land, forests and fisheries.'

'We are rather perturbed that some sections of the Conference of Catholic Bishops have reacted to this well-meaning donation by removing the ability of a more representative and informed body of the Church to decide on the allocation of Church money. We feel, however, that closer association in the future and sharing of knowledge and education will help overcome any ignorance which currently exist.'

The money will be used to launch a two month build - upto protest against the Treaty in 1983. About twenty-five organisations have met and formed a Coalition to co ordinate the two month build-up.

Correction Nov 82 Waitangi Action Committee newsletter

Our applications for funding from specific 'supportive' organisations didn't come in for 'various' reasons. But Te Oranga wishes to give thanks to those individuals and organisations that contributed financially, food, vehicle, creche, props and energy-wise to the hui. The success of the hui has helped towards the building of a stronger Maori Network in N.Z. and in the Pacific.

We also recognise that the spirit of the hui came not only from the people but also the Tatai Hono marae warmth.



Where we came in - N.C.C.

The present NCC discussion of the Treaty of Waitangi began when the Church & Society Commission in February 1981 publically called for a serious re-examination of our history, and questioning the shape and validity of our celebration on Waitangi.

The Treaty was never ratified - and it cannot be used in protection of Maori rights in a court of law. The takeover of Maori land has generally been 'legal' because those who wanted the land also had the power to make the laws. The NCC has endorsed the demand for a new look at our history. We need to take a hard look at the common myths about the past. Far more important, we need honestly to seek a basis for a truly bi-cultural and eventually multi-cultural, just community for the future. We cannot change history, but we are called to redeem it.

The following analysis has been prepared by NCC.

TREATY OF WAITANGI - TE TIRITI O WAITANGI

First Article of the Treaty

The chiefs of the Confederation of the united tribes of New Zealand and the separate and independent chiefs who have not become members of the confederation, cede to Her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of sovereignty which the said Confederation or individual chiefs respectively exercise or possess, or may be supposed to exercise, over their respective territories as the sole sovereigns thereof.

So-called "waste lands" (traditional lands without dwellings, eg forest etc.) were added to the Crown.

The English version uses the word 'sovereignty'. In Maori the word is "mana". But that word was not used in the Maori version! "Governorship" was a new word & correct to the Maori & therefore ambiguous.

Note the suspiciously shorter version

Literal translation of Maori version
The chiefs of the Confederation, and the rest of all the chiefs as well who have not become members of the Confederation have truly given to the Queen of England forever the governorship over all of their lands.

Second Article of the Treaty

Her Majesty, the Queen of England, confirms and guarantees to the chiefs and tribes of New Zealand, and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession of their properties which they may collectively or individually possess, so long as it is their wish to retain the same in their possession; but the chiefs of the united tribes and the individual chiefs yielding to her Majesty the exclusive right of pre-emption over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective proprietors and persons appointed by Her Majesty to treat with them in that behalf.

exclusive right of pre-emption not mentioned in the Maori version

'Properties' translated as "O ratou taonga katoa" — "everything which they value," though to the Maori, this meant "land"....

Literal translation of Maori version
The Queen of England accepts the principle that the chiefs, sub tribes and all the inhabitants of New Zealand shall exercise complete dominion over all their lands, houses and goods. However the chiefs of the Confederation and the rest of the chiefs, give to the Queen the right to buy those lands they are happy to sell, and the price shall be arranged between them and a Land Purchase Officer appointed by the Queen.

Third Article of the Treaty

In consideration thereof Her Majesty, the Queen of England, extends to the natives of New Zealand her Royal protection, and imparts to them all the rights and privileges of British subjects.

This granted full British citizenship — which was very soon negated with respect to Maori land interests.

Literal translation of Maori version
In fulfilment herof of the agreement to accept the sovereignty of the Queen, the Queen will take care of all the Maori people of New Zealand. She extends to them the same rights and privileges enjoyed by English men.

calendar for next fortnight -

Dec 3 - 6

Black Womins National Hui

Otaki.

Auckland contact, Ronnie Leef 2747019.

Tuesday 7 December 7.00 pm
Co alition meeting.

Tatal Hono Marae.
Contact 595763.

Saturday 11 December
Seminar - Information
on the Treaty.

Metro theatre, Massey Road, Mangere.
contact 595763.

Sat 18 dec 5pm — sun 19 dec 5pm

24 hour vigil in

solidarity with

Political prisoners.

SHOW YOUR SUPPORT — BE THERE!

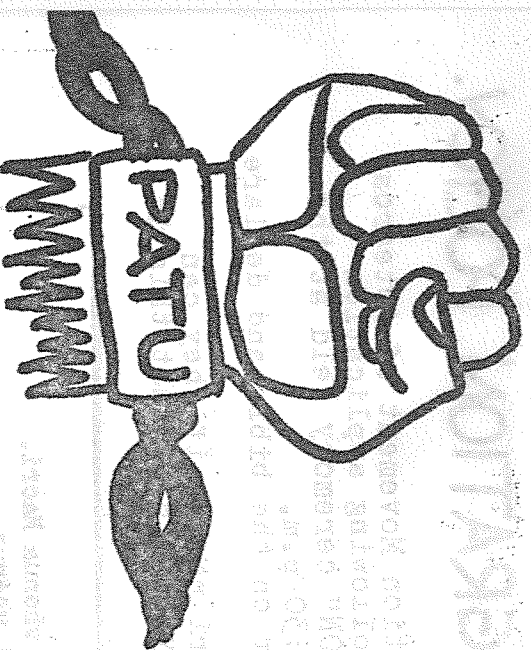
NOTICE

Te Hui Oranga O Te Moana Nui A Kiwa: a detailed report of
Te Hui Oranga o te Moana Nui a Kiwa held at Tatai Hono Marae
Nov 5 -11 1982, is due to be completed by March 1983. It will
include guest speakers key note addresses, workshop evaluations
resolution and action proposals followups, financial report
and photographs. If anyone would like to contribute to this
report, please send articles to Te Reo Oranga o te Moana Nui a
Kiwa, P.O. Box 61086. OTARA. Ph 2747019.

WAITANGI DEFENCE KOMITI CASES:-

Nov 17 - Ana McFarlane - convicted of disorderly behaviour at
Waitangi, fined \$100. Appealing Auckland
District Court,

Nov 26 - Whangerei High Court - Tiata Witchira appealed against
conviction of assaulting Margaret
Puriri at Waitangi Feb 6 1981.
Appeal sustained Tiata to pay
\$ 260 fine.



PATU UPDATE:

PATU UPDATE.

- Nov 15 - Riot charges against Donna Awatere, Les Howe and Tainui Pene were dismissed. Sept 5 Kowhai St.
- Nov 16 - Appeal court decision - Hinengaro Davis acquitted of unlawful assembly charge. Phil Gurnick reduced sentence from 12 months to eight months.
- Tainui, Les, Michael, Tigilau continue serving 12 months.
- Nov 18 - Joe Iuli assault charge on Lewis dismissed.
- Nov 16 - Sentencing for Kowhai St.
Riot charge - Les Howe six months to be served concurrently with 12 mth sentence already serving.
- Faafete Taito 6 months.
- Nov 22 - Of 13 Patu defendants bailed to appear 5 were discharged.
The remaining eight presented legal arguments over the course of 3 days and remanded to Nov 29.
- Nov 29 - all eight indicted for unlawful assembly and/or riot
Feb 28 1983.

Political Prisoner list.

<u>Mt Eden Mens Prison</u>	P.O. Box 50123, Symonds Street, Mt Eden.
Tigilau Ness	
Philip Gurnick	
Les Howe	
Michael Oldenhampson	
Fa'afete Taito.	
<u>Waikune Prison</u>	Private Bag 600, National Park.
Marx Jones.	
<u>Hautu Prison</u>	Private Bag 500, Tongariro.
<u>Tainui Pene.</u>	

MAORI PEOPLES IMMIGRATION POLICY.

A Special Branch of the Maori People's Liberation Movement of Aotearoa, the Internal Security Department issued the following application forms to foreigners attending a "NATURALISATION" ceremony held at the Auckland Town Hall Tuesday 30th November at 7:30 p.m. The candidates for NATURALISATION had to swear on the bible and declare their allegiance to the ENGLISH Queen!!! NOT ONE of these foreigners has asked the Maori people if they can come here, let alone stay! Not only need they recognise that this is Maori land but so too must all foreigners.

Kia ora koutou e noho mai nei i tenei, te whenus Maori.

Kia ora hoki koutou kua haere mai ki tenei whenua.

(Greetings to all who stay in the land of the Maori).

(Greetings also to you who have come to settle in this land).

TO BE COMPLETED BY ALL NON MAORI PEOPLE

(use block letters except where stated otherwise)

I,, currently residing at
....., hereby make application for permanent *
residence in the State of Aotearoa. (* citizenship shall only be granted to
Maori people and their descendants)

I,, agree to accept the following criteria as
being essential to my correct development and eventual acceptance as a
permanent resident.

I,, furthermore accept these criteria as being
the fundamental demands of the indigenous people of Aotearoa, namely, the
Maori people.

CRITERIA FOR PERMANENT RESIDENCE (sign in spaces provided)

1. I,, agree to accept the absolute sovereignty of

Maori people within the State of Aotearoa.

2. I,, agree to accept my own position as being
that of "tolerated guest" of the Maori People.

3. I,, commit myself to the complete overthrow of
all institutions that deny the sovereignty of Maori people.

Signed (applicant)

Witnessed..... (Maori person only)

return immediately to the : Internal Security Department of the State of
Aotearoa,

c/- P O BOX 61140

Otara.

(Issued by the Internal Security department of the State of Aotearoa 1840)

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